

THE SUNDAY MORNING APPEAL--AUGUST 16, 1868.

SUNDAY APPEAL.

ALBERT PIKE & CO.

Portuguese Honesta Diocese.

GREATLY TO BE REGRETTED.

A friend of ours in Arkansas writes us from Little Rock, on the 30th of July:

"Our friends here have agreed to advise the people to take the oath and vote. This I was opposed to, as far as it goes, it was for me, unadvised. I fear the result, and to me it looks like yielding all; but it is done, and we must hope for the best."

We do not know when any information caused us greater pain and more profound regret. We should deem it the greatest of misfortunes to the State of Arkansas, if the Conservative white men of the State had generally determined to take the oath prescribed by the abomination imposed on them as a Constitution, intending in good faith to keep it. It is infinitely more to be regretted when they resolve to take it, advised that they ought to do so, with the intention of violating it whenever they have the power.

We were consulted on the subject soon after the adjournment of the New York Convention, and decided that no man ought to take any oath, for the sake of saving his life, and that we must do it if that single act would save Seymour and Blaine.

"Listen," says Pascal, in his Provincial letters, "to the general rule laid down by Escobar: 'Promises are not binding, when the person in making them has no intention to bind himself.' Now it seldom happens that any man, such an author, unless when he confirms their promises by an oath or contract, so that when one says simply, 'I will do it,' he means that he will do it, if he does not change his mind; for he does not wish, by saying that, to deprive himself of his liberty." He gives other rules in the same strain, which you may consult for yourself, and tell us, in conclusion, that all this is taken from Muller, and other authors, and is therefore settled beyond all doubt."

Even the Spanish Jesuit Escobar deemed a promise binding when confirmed by an oath. But the "doctrine of mental reservations" may be said in all, which Pascal thus explains: "A man may swear, as Sanchez says in the same place, that he never did such a thing, though the actually did it, meaning within himself that he did not do so on a certain day, or before he was born, or understanding anything else circumstance, while the words which he employs have no such sense as would disprove his meaning. And this is very convenient in many cases, and quite innocent, when necessary or conducive to one's health or advantage."

"Indeed, father! that is not a lie, and perjury too," cried Escobar.

"No," said the father: "Sanchez and Fillmore prove that it is not; for, says the latter, 'It is the intention that determines the quality of the action.' And he suggests a still surer method for avoiding falsehood, which is this: After saying aloud, 'I swear that I have not done that, to add, in a low voice, 'to-day or after saying aloud I swear, to interpose in a whisper, 'that I say, and then continue aloud, that I have done that.' This, you perceive, is telling the truth."

"It would often prove very convenient," said the Jesuit, in Pascal, "to be absolved in consequence from keeping certain engagements one may have made."

So when the advisers of the people of Arkansas adopt the maxims of Father Baumy, copied from Basil Frons, "that one may seek an occasion of sin, directly and expressly--*primo et pro se*--to promote the temporal or spiritual good of himself or his neighbor; they ought to instruct them that when they swear never to attempt to deprive the negroes of the State of the right of voting, they ought to interpose, mentally or in a whisper, after the word *attempt*, the words, *unless I believe I can effect it, or by arms, or other words* that will make the sense altogether different from what it seems. Thus, they should urge, be conductive to their advantage, and therefore quite innocent."

"To the blind leaders!" says Saint Augustine: "Woe to the blind followers! Woe to the dupes!" We opine *sequitur!* No division of the intention (we change slightly the vehement words of Pascal) can sanctify promises not meant to be kept; and though the liberation of the people should depend on it, no man may warrantably swear to refrain from doing that which he very intends to do whenever he has opportunity; because none may do the least evil, in order to accomplish the greatest good; and as the Scripture says, "the truth of God stands in no need of our lie."

Oaths, it has been said, "are registered in Heaven." By what argument that will satisfy his own conscience, can any man justify the taking of an oath which he does not intend to keep, even if it were to save his life? By what argument, when it is taken to the end that by voting, otherwise denied, one may relieve himself from an oppressive tyranny? The fact that no justification of such an oath can be found anywhere, except in the casuistry of Spanish Jesuits, whose doctrines are an insult to the human understanding, is enough to prove that no real justification can be either found or invented.

The polices of Circe changed the companions of Ulysses into swine. If Bedebus had been retained to devise a plan by which an honest people should be corrupted and demoralized, all his infernal wit and ingenuity could have devised none more effacious than that which his disciples adopted in the convocation of uncouth knaves who framed a Constitution for Arkansas. To deprive a whole people of the right of voting, in perpetuity, unless each would tant himself with the ignominy of perjury, and surrender his dearest rights and most inestimable privileges as a free citizen of the Commonwealth, exhibited an ingenuity worthy of the schools of Radicalism.

We hoped that it was in human nature to resist the temptation. We hoped that the people of Arkansas would spurn the bribe, the Devil's bribe, offered for the purchase in fee of their souls. It is a very sad and a very shameful thing that they have been advised to accept the bribe and make the sale, and that they are about to do so. If they would have had a little patience and endurance, the dawn of a better day would have arisen upon them, and they would have had relief without dishonor, and the right of freedom without the stain which makes men ignominious, and the contumely of history the just judgment of God.

RADICAL HOODOO IN COUNCIL.

BY TELEGRAPH.

Final Decision of the Question of White Enfranchisement.

From the Nashville *Banner* of the 14th instant we learn that towards the close of the proceedings of the Hoodoo Council recently held in Nashville, Mr. Connelly offered the following preamble and resolution:

KANSAS CITY, Mo., August 15. Additional reports of Indian troubles in Kansas state that Indians and settlers are still fighting on Ash Creek, and that there are now 100 Indians in the country, and 100 settlers, all of whom are counted down Salomon Creek in large numbers. People on Ash Creek and all above are cut off and out of provisions, and transportation nearly exhausted. Later reports say the Indians are still fighting, and that the settlers are still in the same position. Seven negroes were killed yesterday. At another who came in this morning with his family said he had a running fight for quite a time.

Whereas, In the opinion of this convention it would be safe, expedient and wise on the part of the Republican party of the State to initiate measures to modify the State law so as to give to all the negroes every right of suffrage in the State of Tennessee, and the amendment to the constitution for making amendment:

Be it resolved, That the existing franchise law of this State is a part and parcel of the Constitution of Tennessee, and cannot be amended except in the mode prescribed by the constitution for making amendment:

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